

THE EXPOSITOR

AND • HOMILETIC • REVIEW



JOURNAL OF PRACTICAL CHURCH METHODS



C O N T E N T S



LEAD ME, GOD
A Hymn For the Advent Season
(Tune: "Patmos" (E, 7, 7, 7, 7))

Lead me, God, these Advent days,
In them let me seek Thy ways;
Teach me ever firm to stand,
Till I reach Thy promised land.

Lead me, God, in faith, I pray,
Never more from Thee to stray;
Show me how to live aright,
Always keep me in Thy sight.

Lead me, God, to manger bed,
Where Thou once the shepherds led;
Help me find the Christ Child dear,
Who to Thee will lead me near.

Lead me, God, that I may find
Jesus—gentle, loving, kind;
Grant that by my life I may
Point some soul to lasting Day.

Lead me, God, this Christmas-tide,
Stand Thou ever by my side;
Pour into my heart Thy light,
Let it shine forever bright.

Lead me, God, in humble love
Toward the heavenly home above;
Let me there redeem'ed be,
And forever live with Thee.

—Martin J. Hoepfner

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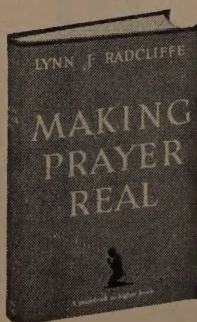
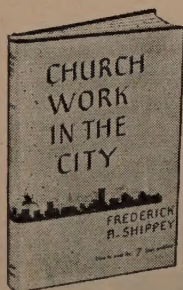
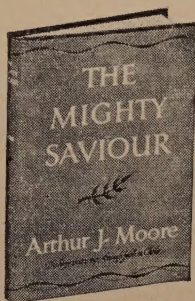
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At Your Bookstore

ABINGDON-COKESBURY

The Life and Teachings of Jesus

FRANCIS JAMES MALZARD

LUKE 2:41-50. His parents went every year to the feast of the Passover. "And when He was twelve years old . . . they went up . . . and as they were returning, the boy Jesus tarried in Jerusalem . . . and after three days they found Him in the temple, sitting in the midst of the teachers, both hearing them and asking them questions."

Matthew 3:1-12. "In those days came John the Baptizer preaching 'Repent ye, for the kingdom of heaven is at hand' . . . but when he saw many of the Pharisees and Sadducees coming to His baptism He said unto them, 'Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance . . . the axe cometh at the root of the trees, every tree that bringeth not forth good fruit is hewn down and cast into the fire.'

The gospel is GOOD NEWS. The Apostle Paul called it THE WAY. The whole message of Jesus can be summed up in the one English word, REPENT, which means "Be changed." Change your way of life.

Jesus was heralded as THE PRINCE OF PEACE, yet Luke quotes Him as saying (12:49) "I came to cast fire upon the earth." And Matthew reports, (10:34) "I came not to bring peace but a sword." Yet in one of His last talks to His friends He said, "Peace I leave unto you, my peace I give unto you," but added, "Not as the world gives do I give to you." (John 14:27).

On December 29, in the year 1170, Thomas Becket, Archbishop of Canterbury, preached a sermon. It was Christmas week and he took a well-known text. In this sermon he pointed out that the message of the angels should not be translated, "peace on earth, good will to men," but, "Peace on earth to men of good will." The whole world was, at that time, riven with wars. When a'Becket had finished the sermon in which he stressed the importance of good will and assured his hearers there could be no peace on earth until there was good will among men, four men of bad will rushed to the altar and murdered him.

We are living today, in a similar period. The whole world is at war and there is bad

will everywhere. Ten years ago our newspapers carried cartoons representing the Japanese as savages with big teeth and wearing huge spectacles. Today we are told the same Japanese are fine, peace-loving people and are the hope of the peace in the Orient. The Chinese are now the villains and are caricatured with the same big teeth and glasses. One of our great newspapers carried a terrible story showing us how evil the Russians are. Their delegates to the peace conference were housed in a villa and they boiled cabbage there and created a foul smell. Now there are plenty of evil things to say about Communism but the fact that Russians boil cabbage need not be headline news. Certainly there can be no peace on earth while our newspapers are drumming up hatred and ill will in that fashion. Mr. Acheson may, or may not, be a good Secretary of State, but the fact that he wears striped trousers has nothing to do with the matter.

Last month I tried to point out that the teachings of Jesus cannot be separated from His life. All He taught by word of mouth can be read in an hour. What Jesus taught us was a way of life. The gospel is an appeal to men to leave the way they are living, to "repent," that is, to change their manner of life—to live as Jesus lived.

We know almost nothing about the boyhood of Jesus. There are some rather silly stories upon which we need waste no time. We do know that when He was twelve years old He was taken to Jerusalem to attend the Passover by His parents. From this event we may learn some things. First: His parents were not in desperate poverty. Nazareth is 70 miles from Jerusalem. As the only means of transportation would be on foot, such a journey would mean the closing of the carpenter shop for at least two weeks. Then again, since they went to that feast every year, we know they were devout people. We find few people who will go that distance today for a religious meeting. We are told, "It's too far."

We are told that Jesus spent some time in the temple discussing with the teachers of the law. These were the Scribes. We find Jesus, in all His public ministry, disagreed with the Scribes. Mark 1:22, "He taught with

authority and not as the Scribes." Matthew 23:2, "The Scribes sit in Moses' seat. Practice and observe what they tell you but not what they do. They preach but do not practice. They bind heavy burdens, hard to bear, and lay them on men's shoulders, but they themselves will not move them with their finger."

At the beginning of His public ministry Jesus did not call a council of Scribes but a group of fishermen. Then, after a very short ministry in Judea He went back to Galilee and began to preach "Change your ways, the time is at hand. The Kingdom of God is HERE."

Greedy Scribes are devouring the livings of the people. Worldly Sadducees are in charge of the Temple. Roman tyrants are outraging the land. Quisling Jews are gathering taxes on behalf of the Roman conquerors. The time for change is come. The axe is laid to the root of the trees.

But to change human society one must change individual souls. You can't build an A-1 society out of C-3 people. Peace can only come on earth when good will comes to the hearts of men. Men of bad will have arrested John the Baptist and put him in prison. Leaving Jerusalem for the time, Jesus retired to His own country Galilee and there again cried CHANGE YOUR LIVES. COME UNTO ME AND I WILL GIVE YOU REST. MY PEACE I WILL GIVE YOU. BUT TO RECEIVE IT YOU MUST GET RID OF ILL WILL. PEACE TO MEN OF GOOD WILL.

The message of Jesus is the message which alone can save the world. Men can enact laws but they will be disregarded. Corrupt officials can be removed but the new ones will fall into evil ways. One thing and one thing alone can save the world from destruction. THE WAY OF LIFE TAUGHT BY JESUS. Not only in His words but in His manner of living.

The CREATIVE POWER of LOVE

JOHN W. McKELVEY

NOT LONG ago in San Francisco a woman was sent to the city morgue as dead, but when the attendants were wheeling her body into the receiving room they heard a faint gasp, and saw her jaw twitch. It startled them, to say the least, and it motivated them to a different course of action; in consequence, the woman was transferred to a hospital, where after a coma lasting five days she recovered consciousness. The superintendent of the hospital described the case as the "most far-fetched and implausible" he has ever known. He said, "The woman's recovery just couldn't happen—but it has."

Sixteen days later the woman left the hospital restored not only in bodily vitality but resolved with deep humility to live her life, restored also in spiritual integrity, with both happiness and usefulness.

I mention the experience of this woman because psychologically it is an exact pattern of our experience (in character, not in detail) when we make the startling discovery about Christmas — that Christmas really means Christ has come into the world and into our

Lansdowne, Pennsylvania

sinful souls to enable us to rise with power and live with hope. Christmas means that somehow these rebel-hearts of ours must die, nevertheless we must live.

The paradox of Christ living in us is surely part of the glory and mystery of Christmas, and it is rivalled in significance only by the paradox of God's love which motivates and directs our new experience and fills us with aspiration and power. For when Christ comes to live in the hearts of men He brings into focus "a new commandment" which John sums up in his cryptic style "That we should believe on the name of his Son Jesus Christ, and love one another." Strange as it may seem Christ's new command did not involve a series of moral do's and don't's, but the relationship of faith and love, and yet to believe on His name and to love Him means to do the things He would have us do. Jesus Himself said, "If ye love me ye will keep my commandments." As William Temple, late Archbishop of Canterbury, once put it, "If we don't, we shan't. Let no one deceive himself about that. There is no possibility of meeting His claim upon us, unless we truly love Him."

Briefly let us explore what is involved if Christ is to be born in us and if we are to live in Him.

The Creative Power of a New Faith

Let us begin with the command to believe. We are to possess spiritual power so as to change the odds of life confronting us and achieve victory instead of defeat, we are commanded to believe, not just anything or in anything, but specifically "on the name of our Son Jesus Christ." Faith to believe like this involves many things, but for today let us stress two. It means, first of all, believing in Christ, in what He taught and in what He has so completely that we dare to live so as to cheat the limitations which circumstances place or time impose on us.

In Fulton Oursler's book *WHY I KNOW THERE IS A GOD*, he says that he "talked with a famous psychiatrist who confided to me that, while he was an atheist, his best cures of the mentally ill came through religion. He told me the only way he could reach many of his patients was by appealing to their faith in God and insisting on their surrender to God's will. Surrender not submission he emphasized. When a man submits to the inevitable, he still has a gleam in his eye and he is saying to himself, 'My time will come. I will get even for this.' That attitude is a passport to permanent insanity."

That psychiatrist is not far from the kingdom, for to believe on God's son Jesus Christ means "Don't bother about yourself anymore." It means that God has put all your affairs in order and that about all of life's needs and difficulties you are not to be anxious, for sufficient unto the day is the evil thereof.

This elemental factor of trust in God's promise will is counter-balanced by the second thing involved when we believe, namely, that our believing will make a difference both in the life we lead and in the world about us. Last summer Dr. M. E. Macdonald of Scotland made a timely vivisection of our modern Christianity when he said to the congregation at Fifth Avenue Presbyterian Church, New York City, that "the thing wrong with religion today the world over, and especially in America, is that it is too internally heated, too cozy and comfortable." His remedy: less social psychology and good fellowship, more emphasis on an austere gospel of sacrifice. He elaborated this remedy by saying that "Christian evangelism will never make an impact until it regains the genius of the Cross, the capacity for sacrifice. Look what the Communists have re-

quired of just ordinary people. Religion today doesn't call it out because it doesn't demand it."

Certainly it is written into our Gospel, if we take seriously this affirmation from John's Epistle: "This is his commandment, that we should believe on the name of his Son Jesus Christ."

The Creative Power of a New Affection

It is plain to see that if Christ is to be born in us and if we are to live in Him we must not only believe on His name, but we must fulfill His commandment and love one another. It is difficult to understand how love can be commanded. Love without a doubt is the greatest power in the world, but it is a power of the soul, a hidden, inner power, and a power beyond the reach of outward physical coercions. A tyrant may command his subjects to love him, but their response at best is only the outward appearance, a simulated affection. To comprehend how a tyrant fails to receive the response of love to his command and how Christ succeeds is to remember that Christ first loved us and gave Himself for us. Thus Christ released within our hearts an irresistible affection, and once released and manifested we are new creatures, filled with new power, cleansed of old demons, and able for all things.

"But why," you ask, "why should God in Christ have first loved us to this degree?" To answer that question is to stumble on the very mystery of Christmas itself. It was Martin Luther who was close to the heart of things when long ago he said, "It is not what God says that is a foreign tongue to us, but what God does that is utterly incomprehensible. When I am told that God became man, I can follow the idea, but I just do not understand what it means. For what man, if left to his natural promptings, if he were God, would humble himself to lie in a feed-box of a donkey or to hang upon a cross? God laid upon Christ the iniquities of us all."

Whether we can comprehend why God so loved us that He gave His only begotten Son, or why Christ so loved us that He gave Himself for us, this much is certain: there is no trick in it. It is full of mystery, to be sure, but so is a photographer's dark room. It won't do for us to demand that the photographer develop and print his pictures right out in the broad light of day, so that we may see how it's done. No, "you have to have darkness to find a picture on the sensitive plate," and we may go on and say you have

to have incomprehensible divine love to engender and motivate our stubborn hearts to love one another.

"Very well," you reply, "but how in this dark world of hate, greed and suspicion can we love one another?" For answer, let me quote from Hermann Hagedorn's story *THE HOUR OF STARS (50 YEARS)*. In this delightful fantasy he supposes that the three wisemen are still wandering about the earth and in their wandering they have by chance, walked into the hands of five Nazi guards at a Nazi Concentration Camp. Suspected of being Russian agents, what with their long beards and oriental clothes, they are being questioned.

"Tell us, old men, how can we find peace?"

"Peace," said old Melchior softly, "is where the Child is, and where the Child is not, there is no peace."

"Where the Child is," murmured Balthasar, "there is peace."

"Where the Child is not," whispered the little Ka-Spar, as though from far away, "there is no peace."

"Who is the Child?" asked the guard with gray lips and feverish eyes.

The big Melchior was staring into the darkness. "The Child," he said softly, "is the straight look in the eyes of men, the straight words on their lips, the straight thoughts in their hearts."

"The Child," murmured Balthasar the lean, "is the love each has for another and for all others, love that is patience and forbearance, and sternness, too; love that is fellowship, which makes dead stones bear fruit and makes three men a host."

What the three wisemen said to the Nazi guards may seem like foolish idealism and dreams, but it is symbolic of the way we shall manifest the creative power of God's love and in doing so discover once again the joy and transcendence of Christ's coming not only into the life of the world, but also into our human hungry hearts.

The Editor's Columns



The Familiar Voice

DELIGHTFUL above the normal, day-by-day, mine run experiences which come my unpretentious way, I find the widely occasional opportunity to weave a bit more on this or that tapestry of fellowship, the wefts of which have lain, untouched, over many and fleeting years.

So was it in a distant city where, not of choice so much as necessity, I Sundayed over, in increased sympathy with the foundling puppy in a new home. I was so lost to things familiar the only items of which I felt fairly familiar were the directions, "up" and "down."

In such a situation I often turn to the Church Directory in the Telephone book, for next to a familiar face or voice is a familiar form of worship, when away from home.

Thus it was I happened upon the printed name of one whom I had not seen for over a score of years. Quickly I dialed the number and thinking to play a little, when I heard his voice, I expressed my doubts that he could

identify the voice with which he was speaking.

To my utter amazement and immediate inner warmth, and without the slightest hesitation, there came to my ear the words, "For goodness sake, Joe, where are you?" That answer, unhesitant, quick to seek back over many years, still seems impossible, especially in view of the fact the two of us were merely casual friends over a relatively brief period in the dim, gone years. Yet in that answer my heart found that for which it had been yearning, something to link it with its own experience.

As I think of it now that I am back where all things are dearly familiar, it occurs to me that the self-same thing happens often enough to keep it out of the category of the exceptional, especially as the year takes on Christmas preparation and attire, for then it is, if ever, when the hearts of men everywhere yearn for the sound of a voice which can lift them out of the mire of predicament, in which they

and themselves floundering. More often than not, though don't count on man's acknowledgement of the fact, that voice is one once warmly familiar, but to which their material and self-indulgent years have dulled their ears.

This coming Christmas, as at every Christmas, through the raucous blatancies of our times, many a sluggish ear will catch faint whispers of Peace and Goodwill they have not heard for years, and hearts will be warmed with memories cleaner and purer than their cost. Christmas does that to all who are not gone deaf.

In this ugly hour when we have seemingly thrust Peace and Good Will far, far back beyond that Judean hill, instead of wooing them into our homes and lives, we need the voice of a Friend more than aught else.

Blessed are you, particularly in this hour, to bring that Voice to the stopped ear, to warm anew the heart which has gone cold over the years, for there is joy in the house when the lost coin has been found, and in the field when the straying lamb has been returned.

Missing the Boat

IF YOU were offered a three month trip to the Philippine Islands, and your program permitted such an absence, what would be your reaction?

Exactly! So were his, and for months he had been putting his desk in order, over against the first day of November, which, he was told, was the sailing date for the boat upon which he would make the trip.

There were inoculations and vaccinations galore, both required and recommended, some of which put him to bed for a day or two. There were miles of red-tape to be untangled, before he would be issued either a passport or visa. His physical presence in the District Court room was not sufficient proof of his birth, and those of you fortunate enough to have been born in a little one-street village which clings tenaciously to a Pennsylvania "hog-back" and looks down into the crimson jaws of belching coke ovens in each valley, and that prior to the era of formally and officially recorded vital statistics, know something of the perplexities of securing acceptable legal proof of your birth. You would have to present documented Police Clearance papers, too. But then, if your local Police Chief was your friend, like his was, that job would not be too difficult, considering your profession.

In that the boat would not sail until November 1, you would work right up to the last moment to get as much done as possible before your departure. You might even accept a speaking engagement for the evening of October 23, as he did, for that would leave you eight days to get to the port of departure. Ample time.

But suppose that a wire brings word that the sailing date had been advanced to October 24th from November 1st? You'd probably grow some in wisdom, if not stature, as he did, and come to find a greater significance in the Churchillian phrase, "He missed the boat," for with you speaking in the East on the evening of the 23rd, you can't cross the continent and make a boat, sailing on the morning of the 24th.

So, he sat back in his chair and tried to take his disappointment philosophically. Other things, many other things which might be missed, were vastly more important than any boat. By missing the boat he would miss the hazards which could hardly be by-passed on the trip he had planned to make. The trip was essential neither to his general morale nor his physical or spiritual well being. It would have meant educational growth, but such is the daily experience of the questing mind on this side of the Pacific as well as on that side. It would have been largely, an enjoyable experience, but such is likely to be found wherever one seeks it honestly. Being a home-loving soul, he would not now, thanks to "missing the boat," be compelled to forego the joys which play upon the strings of his soul when he is permitted to be at home.

As I listened to his musings on having "missed the boat," my thoughts turned to the parish boat. I know there are local conditions and organizational dicta which often must shape the preferences of many a pastor to remain in one parish, for many believe, not without reason, that only with long and full years of a pastor-people relationship may one be permitted the maximum richness of the pastoral experience. Yet I have long felt the ideal is approached in that relationship, only with years of close and happy contact. The one-shepherd-one-fold relationship promises, where it is possible, high joys in the parish for both pastor and people, which come over no other route.

The pastor who "misses the boat," unlike my friend who missed his, might be the one who actually takes his trip—to some other parish.



THE CHURCH AT WORK

CANDLELIGHT CHORAL CHRISTMAS SERVICE

Presented by the Choirs of

The Lutheran Church of the Redeemer

Saint Paul, Minnesota

December 23, 1951 - 8 P.M.

The Prelude: "Praise God the Lord, Ye Sons of Men".....	Schumacher
The Processional (Congregation seated)	
The Order of Vespers	
The Psalm: Domini Est Terra	
"Hosanna"	Vogler
"Sing We Noel"	16th Century French Carol
"Shepherds, Shake Off Your Drowsy Sleep".....	Besancon Carol
"What Child is This?".....	Dix
"Christmas Roundelay".....	Marryott
"A Virgin Most Blessed".....	Carol with descant
"On Christmas Night".....	Arr. by R. Vaughn Williams
"Unto Us a Boy is Born".....	15th Century Latin Carol
"Prepare the Way".....	Swedish Melody, 1560
"Lo, In the Time Appointed".....	Willan
"Of the Father's Love Begotten".....	Plain-song tune, 12th Century
"O Little Town of Bethlehem".....	Praetorius, 1609
"Joseph Came Seeking a Resting Place".....	Willoughby
"A Joyous Christmas Song".....	Norwegian Carol
"Angels We Have Heard on High".....	Westminster Carol
"As Lately We Watched".....	Austrian Carol
"From Heaven Above to Earth I Come".....	Luther-Bach
Hymn	
The Voluntary: "Now Sing We and Rejoice".....	Schumacher
The Offering	
Hymn	
Hymn	
The Closing Prayers and Blessing	
The Recessional	—Redeemer Record

Christmas Night



INTO the Night long years ago, so the story reads, the Angels sang a song of Peace and Good will. Into the Night there shone a Star calling men of wisdom to a place of worship.

Out of the Night there came a Baby's cry. Through the years a multitude of men have come to believe that

through the Star, the Angel Song, and the Babe of Bethlehem the Eternal Father has been seeking to make His way into the lives of men. Now a world, forgetting Star and Song and Manger, has plunged itself into a disastrous night. Morning and Hope will come again only when men see the same Star, hear the old Song, and bow again at the feet of Jesus born in Bethlehem.

O Holy Child of Bethlehem!
Descend to us, we pray;

Cast out our sin, and enter in,
Be born in us today.

* * *

CHRISTMAS DAY IN THE HOME

(Adeste Fidelis — To be read or sung)

O come, all ye faithful, joyfully triumphant,
O come ye, O come ye to Bethlehem!
Come and behold Him Born the King of angels!
O come, let us adore Him, O come, let us adore Him,
O come, let us adore Him, Christ the Lord!
Yea, Lord, we greet Thee, born this happy morning,
Jesus, to Thee be all glory given;
Word of the Father, now in flesh appearing;
O come, let us adore Him, O come, let us adore Him,
O come, let us adore Him, Christ the Lord. Amen.

TO WHOM CHRIST CAME

To the sorrowing—"To them that sit in darkness and in the Shadow of death, to guide their feet in the way of peace." Luke 1:7-9.

To laboring men—"Shepherds abiding in the field keeping watch over their flock by night." Luke 2:8.

To students—"There came wise men from the east." Matt. 2:1.

To home—"They found Mary and Joseph and the Babe lying in a manger." Luke 2:16.

The aged—"He took Him up in his arms and said 'Mine eyes have seen Thy salvation.'" Luke 2:28-30.

The Sinful—"Thou shalt call His name Jesus for he shall save His people from their sins." Matt. 1:21.

Joy to the world! the Lord is come;
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing,
And heaven and nature sing,
And heaven, and heaven and nature sing.

THE PRAYER

Our gracious and loving Saviour, be thombed in our hearts this day. May this be the holy day for each member of our home. Companion to our loved ones wherever they may be. We remember that the Earth is Thine and the fullness thereof. Be very near to the lonely and suffering ones in every land. Make real Thy peace to a war torn world. Give strength to the weak. Cleanse our hearts of all evil. Endow Thy church with power and guide it into a larger ministry to the world's need. Guide and protect those in the service of our country, may peace of which the angels sang come to the children of this world. We pray in Thy name. Thou who art the Prince of Peace, be born in us today. Amen.

Long was the way to Bethlehem
To those who sought of old,
By burning sands and bitter springs
And nights of haunting cold.

It is still a hard way to Bethlehem. It was hard for the three wise men who caught the heavenly vision and believed they were being led to the birthplace of the world's Saviour. Over burning sands and rocky heights they made their way. And even Herod, to whom they looked for help, sought rather, to trap them. When they found the child in the manger they worshipped the Child. It was a hard road, but a way of joy. For though we have our modern roads and fast transportation by land, sea and air, the ways to spiritual achievement are still slow and difficult. The heart still longs for the triumph of kindness, tolerance and love. The Christmas star shows the goal but the way is hard.

The world, dear Lord, is very large,
With people far apart,
Yet all alike, whate'er their needs,
Are children of Thy heart.
And though some are in foreign climes,
Or islands of the sea,
One family tie unites them still
And they belong to Thee.
Grant us to live as children should,
Who heed one Father's call
And round a common place of prayer,
Desire the good of all.
So help us serve each other, Lord,
Whate'er our race or clan,
That through our love for each may come
The brotherhood of man. Amen.

O come let us worship and bow down: let us kneel before the Lord our maker. For he is our God and we are the people of His pasture, and the sheep of His hand.

At our breakfast table on Christmas Day we shall follow the service found in this bulletin. It will please us if you would pause with us this day and join with us in thought and prayer.—Rev. and Mrs. Wm. J. Lichau.

Words of Welcome to Visitors

Variety in ways of welcoming visitors is worthwhile.

Since visitors are present in nearly every church service, words of welcome on the part of the minister are usually appropriate. Regular attendants do not get tired of hearing words of welcome if different words are used to express the thought. Here are a few we have culled from various bulletins or composed in the past few years. Anyone can create additional new ones for bulletin or verbal use:

1. St. Paul's Church is happy to greet you this morning and extends a cordial welcome

to all as we worship together.

2. St. Paul's Church extends a cordial welcome to all in the Name of the Lord Jesus—the Head of the Church. If you receive a blessing this morning give thanks to the heavenly Father. We invite you to worship with us again.

3. Visitors: We recognize you today not as strangers, but as guests of God. May God's blessing rest richly with you and all others who love God and the Church.

4. Visitors: This is your Father's house. The joy of this season and the quietness of this sanctuary invite you to meditate and think and pray.

5. Visitors: On this day of joy and happiness and good-will we welcome you in the Name of the Christ.

6. We are glad you are with us today. Worship with us again. We will be happy to see you.

7. Come and worship with us again when you can.

8. Visitors are always welcome in our fellowship of worship and work. May we request all visitors to go out the south door at the close of the service that I may meet them?

9. To all who wish to give the Lord the glory unto His holy Name St. Paul's Church extends the hand of fellowship. Come and worship with us again.

10. In the Name of the Lord Jesus Christ we welcome you in this sanctuary. May your coming and going be attended with richest blessings.

11. To all who need a Saviour and wish to worship, this Church opens her doors and in the name of Jesus Christ says, "Welcome."

12. That this church may be a house of prayer for all the people, we bid you welcome to the work and worship of this congregation.

13. We extend a cordial welcome to all visitors among us today. May the house of God be your spiritual home, where you can find inspiration and strength for your daily tasks and duties.

14. Good church attendance is helpful to everyone: to the minister, the organist, the choir members, and to every worshipper. The blending of many voices in song and prayer is an inspiration to all.

15. St. Paul's is a worshipping church. We give a hearty welcome and sincere greeting to all. Worship with us again.

16. We extend a glad welcome to all attending this service. This church desires to be a home to the stranger in our midst, a helpful friend to those in need, a retreat for those weary of labor, and a glorified inspiration to every follower of our Lord Jesus Christ.

17. If you are a stranger or visitor, you are most welcome. You are invited to introduce yourself at the close of the service.

18. What a privilege it is to extend to you the hand of fellowship and invite you to share with us in our many blessings!

19. We cordially invite all to join us in reverent concern in this our morning worship.

20. This church seeks to supply the needs of Christians of all denominations. We, therefore, welcome all visitors, no matter what their church affiliation.

21. May we suggest that you take a bulletin home with you and give it to your pastor with our greetings? We are glad you were able to be with us.

22. God is worthy of adoration and praise even on the hottest day.

23. You are never a stranger in your Father's house.

24. Ever welcome to this house are strangers and the poor. We welcome all of you today, and hope your visit may prove to be an experience in Christian fellowship. You are invited to make this your church home.

—Friedrich Rest.

Church Ushering— A Study in Itself

"There's real skill in being a proper church usher," reports the University of Wichita, Kansas, and so the University, in co-operation with the Wichita Council of Churches, plans a three-night school for Church Ushers.

The purpose of the short, noncredit course, is "to present techniques of reverent and skillful audience engineering" for church services and weddings.

Young People Urged to Reach Beyond Church Boundaries

A challenge to reach beyond church boundaries to aid in realizing the Christian ideal of the brotherhood of men was issued Sunday, October 26, 1952, to 200-members of the Buffalo Adult Conference of the Erie County Council of Churches.

"The Christian mandate to 'go out and make disciples of all nations' is not a sacred and

iquity but a formula calling for action which should set a pattern for human relationships," said Rev. Milton H. Keene, Methodist minister, Wilmington, Delaware, to a city-wide group meeting in Amherst Community Church. Mr. Keene offered this remedy as "Christ's alternative to the muddling in global relationships which has brought men to the brink of disaster."

Today's College Graduates

Douglas McGregor, President of Antioch College told the Antioch-Niagara Frontier Council recently "that too many young persons were given 'greasegun' educations. They are stuffed with techniques which prepare them for narrow niches in society but nothing more."

President McGregor indicted American colleges for failing to prepare students for the broad scopes of fields they will enter," saying—

"We want to turn out persons who don't regard education as a terminal point. We want people with a philosophy of life they are able to live by, not just talk about. We want them to be effective in society." The trend to bring more democracy into classrooms, from the first grade up, will help overcome *limited education*, he believes, and concluded that "The average college campus today is about as authoritarian an affair as you can find; a tight little hierarchy. The dean of faculty rides herd on the faculty and the dean of students rides herd on the students."

SIMEON MAKES ANSWER

Tune: Veni Immanuel, No. 83

*See, Simeon, a Child is nigh,
With eyes to match the star-lit sky.
"He is the Promised One so fair,
Immanuel, our sins to bear.
Draw near, blest Messenger of God.
And guide me with Thy staff and rod!"*

*What Child is this to now displace
God's servant full of years and grace?
"He comes to crown my age with Life,
Myself to free from sin and strife.
O come, receive me to Thy heart,
Thy peace serene to me impart!"*

*But, Simeon, no seer art thou,
If thou to this mere Child dost bow!
"Alas, if thou canst not behold!
This is Messiah, long foretold!
Rejoice, and let me go in peace;
My days shall end, but His increase.*

*I see Thee as Thou art, O Christ,
My Saviour, Son of God the High'st.
"Thou comest now a Baby Boy,
But art the Lord of peace and joy.
In Thee my lips exult and sing,
For Thou to me are God and King!"*

—John W. McKelvey.

America First

Not merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.

Not in splendid isolation, but in Christlike co-operation.

Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding.

Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail along which, please God, other nations will follow, into the new Jerusalem where wars shall be no more.

Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.

And so, in that spirit and with these hopes, I say with all my heart and soul, "AMERICA FIRST."

—G. Ashton Oldham in *The Journal of the National Education Association*.

Foot Action Needed in Evangelism

Evangelistic Action needs FOOT ACTION!

Jesus said, "I must needs go through Samaria." He was continually on the move. "Let us go into the next towns, that I may preach there also, for therefore came I forth," were both his words and action. Simon Peter likewise went about—as to the home of Cornelius. The team of Paul and Barnabas did, also—they went to Cyprus, Pamphilia, Antioch, Iconium, Lystra, Derbe. Paul and Silas traveled even beyond the confines of Asia, and went into Europe.

Jesus sent "the twelve" out, two by two. He commissioned "the seventy" to go out, two by two. Today we need to use foot action to reach homes where people live who never turn their feet toward the house of God. We must get the people who worship with consecrated lips on Sunday to consecrate their feet to evangelization of those in the community who

never turn their feet toward the church and Christ.

Jesus said, "I must work while it is day . . . The night cometh when no man can work." There will be a time when our feet are unable to walk for our living Christ. We should use our feet NOW.

We ring our church bells on Sunday. We need foot evangelism in order to ring doorbells during the week. The ringing of doorbells will do more to turn feet toward the sanctuary than will the ringing of church bells. Imagine what would happen if we could get our people to practice FOOT action for the living Christ!

—Harry Denman in *Shepherds*.

Birthday Prayer

On this day especially, dear Father, let me remember your great gift of life. Let me remember and cherish those who shared with You in the giving; whose encouragement and understanding were with me from the first. But let me remember too that birthdays are only symbols of something infinitely higher, that every day of my life is a birthday in spirit, a day in which some new beauty or joy or strength may be born into my soul; in which I may myself express the divine life force in giving birth to new and better things.

Each dawn opens to me new opportunities, more radiant health, deeper understanding, firmer faith, greater success, richer ideas, these and so much more if I but claim them. This then, dear Father, is my prayer, that daily I may bring forth some new good into my life and that each day I may give it forth for the joy and benefit of those around me. Amen.

—R. H. Grenville

Lectures on Preaching

Phillips Brooks, in some of the epigrammatic sentences which you will find in his "Lectures on Preaching," describes himself, and gives some of the sources of his own great power. Take such sentences as these: "There must be a man behind every sermon;" "To be dead in earnest is to be eloquent;" "The sermon is truth and man together. It is truth brought through the man;" "The personal interest of the preacher is the bouyant air that fills the mass and lifts it." This last was illustrated every time he preached.

"Our lives, our tears, as water,
Are spilled upon the ground;
God giveth no man quarter,
Yet God a means hath found,
Though faith and hope have vanished,
And even love grows dim . . .
A means whereby His banished
Be not expelled from Him."

JUNIOR PULPIT

The Christmas Star

Text: Numbers 24:17—(Speaker have a red apple, to cut before the group.)

How often we have looked at a red apple, but I wonder how many of us have ever found the Star in the center of it? It is a message of the Christmas story, the Star of Bethlehem, and it tells us a story that we need never again forget.

Cut your apple straight across this way, instead of cutting it from blossom to stem. You have a perfect star, and let us see what it tells us.

Let us name the five points of this star. The first one is Joy! Joy because the Babe of Bethlehem has come to teach us of God's love. The second point is "Eternal Life"—the gift of God to anyone who will accept it. The third one is "Salvation," that is being saved from sin, which is what Jesus came to bring us. The fourth one is "US"—Jesus came to tell US how we can have eternal life, each and every one of US, if we want it. Number five, "Service," the blessedness of doing things for God, and for others, because we can't help that, if we really love God. What do the five points spell? They spell J-E-S-U-S!

Most of us will think of the star in the apple from now on, whenever we see or have an apple, and that is as it should be, because it will keep the Christmas message before us continually, not just at Christmas time. There is another thing we should know about the star in the apple, and that is, that there are seeds hidden away in there; no, they will not grow, and bear fruit while they are hidden away in the star. They have to be released and given a chance to grow and bear fruit.

Just as each one of us needs air, light, sunshine, food and rest, so all things that God has placed within our reach need to grow and develop, so all the blessings they may bring to people are made real. The Star of Bethlehem did not shine alone for the Wise Men, about whom we read in the Christmas story of the Bible; the Christmas Star is for every one,—everyone who will open his eyes and heart, and it will point the way to Jesus.—Robert Scott Wallis.

A Wonderful Christmas Gift

Christmas is a time of GIVING! Jesus came to this earth to give himself to us, so we might learn of God's love for each of us. Some people do not think of that side of Christmas. They think only of gifts you can

buy in a store, things to play with, things to wear, and they miss the really great gift in Christmas.

A young girl, who had never learned about the real Christmas, based on God's love for her, wanted some very expensive jewelry which she had seen in a store; she had some wealthy friends, who could give her anything she wanted, and she told them about the jewelry.

Christmas morning came, and the young woman found a small box from her wealthy friends, and she opened it, wondering what it could be, as it was much too small to be the jewelry she wanted. What do you think she found in the box? The key to a door! An ordinary door key, tied to a card, and on the card were the words,—but the young woman was so disappointed that she did not read the words. she threw it down and looked at some of the other gifts. Later, she picked up the card with the house key tied to it, and read the words: "The key to the door of the house of a friend. It is yours to use. Use it every day if you wish!"

She read the words a number of times, and then it dawned on her what the lovely significance of the KEY really was; a key to the lovely home of a cherished friend, and she could use it at any time she wanted to. She was free to go to the friend's home, any time she felt the need of rest, comfort, companionship. What a wonderful gift! The friend could have given her anything, but she gave herself, her home, her companionship. What a wonderful gift!

That is the Gift God gave to each and every one of us. He gave Himself to us, in the form of a little child, so we might learn through the little child, Jesus, what love really means. "Yes, God gives each one of us the key to His love, and we can use it whenever we want to use it, when we are in need of rest and comfort, forgiveness, or when we need to unburden our hearts of the wrong and unseemly things we have done, in order to make a new start on the right way.

We don't even have to unwrap the Key that God gives each and everyone of us as a Christmas gift. He just reaches out His hand to us, and we know we have the key, to use any time, and as often as we need to. Actually, God gives us the key to every worthwhile thing, if we just take time to accept it. This is our day to learn what a truly great gift Jesus offers us!—*E. T. Morse.*

Tinsel on the Christmas Tree

There is an old, old story about how the ancient housewives cleaned and scrubbed their

homes for the coming of the Christmas festival. They cleaned and cleaned, until no dust or even cob-webs were to be found anywhere. Many of God's little creatures were greatly troubled over this, and the spiders were especially troubled, because, as the story goes, they wanted to take part in the festival, too. They were so troubled that when they saw one of the angels who had come to help make ready for the coming of the Christ-child, they told of their disappointment; the angel listened to the story, and opened the windows for the spiders, so they could go in and out of the houses. In their great joy over the help of the angels, the spiders did everything they could to help in the preparations; they made cob-webs everywhere they could, but especially on the Christmas tree. They looped their webs from branch to branch, as fast as they could, and when the angels returned to sing their songs of welcome, they knew that the housewives would not be happy over the cob-webs all over the Christmas tree.

The angels went on with the singing of their "welcome chorus," and touched the cob-webs with their lips, and what do you think happened? The cob-webs turned to garlands of silver thread, and made the Christmas tree shine and sparkle as if lighted by magic garlands. The housewives found the lovely, sparkling garlands on the branches of the trees, and raised their voices in praise and thanksgiving. Of course, the little spiders joined in the singing in their own way, but the housewives could not hear them, so everyone was happy. The story is that everyone was so happy over the garlands on the trees that it became a regular practice to hang silver tinsel on the branches of Christmas trees ever since.

The Test

The test of a man is the fight that he makes
The grit that he daily shows

The way that he stands on his feet and takes
Fate's numerous bumps and blows.

A coward can smile when there is naught to fear
When nothing his progress bars

But it takes a man to stand up and cheer
While some other fellow stares.

It's the knocks that you take and the jolts that you
get

The shock that your courage stands

The hour of sorrow and vain regret

The prize that escaped your hands

That test your mettle and prove your worth.

It isn't the blows that you deal

But the blows that you take on this good old earth
That show if your stuff is real.

—*The Columbus Eagle*



THE PULPIT

THE NATION'S INVISIBLE RESOURCES

FRANCIS SHUNK DOWNS

Text: II Kings 6:17.—"And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha."

THERE is a crisis of our age, a crisis which confronts the whole world, a crisis which divides the whole world. The entire human family is in the valley of decision. "Choose ye this day whom ye will serve."

But America faces an aspect of this crisis even more immediate and urgent. This crisis brings into bold relief the grave and far-reaching issues that are at stake. It is a crisis when men's hearts might well fail them for fear were it not for an invincible faith and an unfaltering hope.

It is a crisis when men supremely are being thrown back on invisible resources, when they will find in the true and living God the spiritual reserves and the victorious reserves that will enable them to endure and to triumph.

In one of the darkest days of the World War I, when Britain's back was to the wall and great issues hung in the balance, Rupert Brooke addressed a great throng of people in London. He opened and closed his memorable address with these words:—

"Thank God! Thank God! who hath matched us against this hour!"

Many centuries ago the totalitarian king of Syria warred against Israel. He sought to entrap the King of Israel and to overcome his subjects by stratagem and deceit, but Elisha, the prophet of God, revealed his treacherous plans and thus caused the king of Israel to escape. Then Benhadad sent his armed forces, a great host of horses and chariots to apprehend him. They came by night to Dothan, encompassed the city and prepared to attack. Early the next morning Elisha's servant arose

and just as dawn was breaking, walked with Elisha to the outskirts of the city and there saw the armed forces of the King of Syria surrounding the city. Turning to the prophet, he exclaimed, "Alas, my master! How shall we do?" And Elisha replied, "Fear not, for they that be with us are more than they that be with them." This meant nothing to the young man for all that he could see was the armed might of an enemy nation. Then Elisha prayed and said, "Lord, I pray Thee, open his eyes that he may see" and we read in the record that "The Lord opened the eyes of the young man and he saw! And behold the mountain was full of horses and chariots of fire around about Elisha."

The Reality of Invisible Resources

The most powerful forces in the world are invisible. We live by the things that we cannot see as well as by what we can handle, taste and see. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Democracy, freedom of thought and speech, public education, all were once only dreams of things that men could not see. The little group of twelve men that carried the vision of the Master had an irresistible faith in things they could not see. Dr. Karl T. Compton, President of Massachusetts Institute of Technology, in an address on "The Requirements of progress," said: "A fourth beyond a doubt, is faith in the ultimate vindication of the highest moral values, without which the zest for life must perish." Man's greatest benefactors are invisible,—the creative processes of life, electricity, the love of the human heart, the thought of the human mind, the worship of the human soul.

Edith Cavell, about to be shot by the Germans, spoke four immortal words just before her spirit returned to God:—"Patriotism is not enough." Yes, spiritual resources are real.

As the late scientist Steinmetz declared: "When man understands the spiritual power

Berkeley, California

that is in the universe and gears into it, life will be changed for the better and will move forward at a prodigious rate." Yes, the things which are seen are temporal but the things which are not seen are eternal."

God's spiritual power for men has been revealed in Jesus Christ, His Son, our Saviour. He that hath seen Him hath seen the Father. In Him is truth and grace, the fulness of the Godhead bodily. And all power is given unto Him in heaven and on earth.

"Say not my soul, 'From whence can God relieve thy care?'"

Remember that Omnipotence hath servants everywhere."

The Power of Invisible Resources

The prophet pointed out that the forces allied with him were more than those drawn up against him. The Word of God sets forth the power of spiritual forces. It teaches that they are experienced not only in the hearts of men but are seen in operation against the might of hostile arms.

Some unbelievers may doubt and others sneer at the reality and power of spiritual forces but that does not make them less true or real. The power of these forces centers in religion; being a Christian I believe especially they center in the God and Father of our Lord Jesus Christ. I do not believe with Napoleon that "God is on the side of the strongest battalions." Might is not right. We Americans believe so strongly that might is not right that we have fought two wars to prevent the dominance of such a belief. That philosophy of life was hatched in hell. Might is not right but

"Right is right, since God is God
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

As Lincoln in the stress of the Civil War put it: "I'm not so much concerned whether God is on my side or not but I am mightily concerned whether I am on God's side or not." As the great apostle truly and fearlessly expressed it,—"If God be for us, who can be against us?"

Do you believe in prayer? Do you pray? Do you want to get into vital touch with the greatest and most satisfying resources that life knows of and especially come into communion with him who is the Giver of them?

On May 18, 1940, it was announced throughout the world that King George VI wished Sunday, May 26th, to be observed as an Empire Day of Prayer. The British Expeditionary Force was encircled by hostile German armies. Hitler was publicly announcing, that it was surrounded, trapped and doomed to immediate annihilation.

On Sunday, May 26th, the British Empire went to its knees. On that day, the Prime Minister and other members of the Government and endless rows of statesmen, soldiers, ambassadors and leaders of the nation were at prayer in Westminster Abbey. Millions of men, women and children gathered in their churches and chapels throughout the nation to pray and they prayed for divine mercy and intervention. Within forty-eight hours, God sent a fog that did its helpful work in screening from the innumerable German aircraft, the hundreds of boats of all descriptions that had crept out from English harbors to rescue the men who were fighting their way to the French side of the Channel.

It is a matter of history that not only the fog came but the English Channel was more calm than it had been for years. Three hundred and thirty-five thousand troops were miraculously saved by way of Dunkirk. An Empire on its knees in prayer had been heard of God. The New York Times in a memorable article said—"So long as the English tongue survives, the word 'Dunkirk' will be spoken in reverence."

America has but one motto: engraven on our coins and seals of state and I hope in all our hearts,—"In God we trust."

America in her loved national hymn sings and prays: "Protect us by Thy might, great God our King!"

The Nearness of Invisible Resources

Think of the fears that gripped the heart of this servant of Elisha. "Alas, my master, how shall we do?" How often that cry comes to our lips or clutches at our hearts. Sometimes God seems so far away. Maybe it is because we have been following Him afar off. Or He seems to be unconcerned or not available. "Lord, I pray Thee open his eyes." And when the young man's eyes were opened, he saw the invisible helpers all around him. He saw "the horses and chariots of fire" as well as the horses and chariots of the enemies' forces. May I point out that these invisible resources were there all the time. The young man did not see them but they were there nevertheless. We can

rely on what God has said is so. Tennyson had the secret when he wrote,

"Closer is He than breathing,
Nearer than hands or feet."

David Livingstone, intrepid missionary, explorer and soldier of the Cross had come in his trail-blazing journeyings in the heart of Africa to what appeared to be an insuperable obstacle. A hostile tribe opposed his progress and threatened his life. Weakened by fever, alone save for his native helpers, he fell on his knees before his open Bible. There he read the words of his Master, "I am with you always." Livingstone wrote in his diary that night, "I have it on the word of a perfect Gentlemen that He will be with me. I am no longer afraid. I will go forward in the morning." And he did go forward. The opposition was miraculously gone and the way opened for his deliverance.

I think of a young woman alone and a bit fearful in a strange hotel in a strange city in the Northwest part of our country. As she saw a Bible on the table placed there by the Gideons who have rendered this splendid service to hotels throughout the nation, she was reminded of Him who is the theme of the Bible. Speaking to someone about it later on, she said,—“I realized that the best Friend I had in the world was there with me.”

Ah! my friends, that is the meaning of Christmas! Immanuel, God has come down to us, to dwell with us. “And the Word was made flesh and dwelt among us.” God in Jesus Christ has become one of us. Immanuel,—God near to us.—God with us!

We Americans need today that reliance on God, that faith in His redeeming grace, that obedience to His revealed will that will enable us to spiritually discern and appropriate the invisible resources. There is such a thing as sight and there is such a thing as insight. I may look at a window or I may look through a window. If I look at a window, I may see dust. If I look through a window, I may see a beautiful landscape. I may look through a telescope. If I look at a telescope I will see only a great mechanism. Our modern world has been creating and studying mechanisms to the exclusion of the spiritual. But if I look through a telescope I will see the stars,—the resources of heaven, the wisdom and power of God.

Just so by sight we see the armies of the enemy and the opposing hosts encompassing us. By insight, spiritual faith in the living God we behold all about us the horses and chariots of fire!

God's word is full of this truth and the testimony in human history that it works. When Sennacherib, King of Assyria came up against Judah, Hezekiah addressed the prince and people in the language of conquering faith. “Be strong and courageous, be not afraid, nor dismayed for the King of Assyria, nor for all the multitude that was with him; for there be more with us than with him. With him is an arm of flesh; but with us is the Lord our God to help us and to fight our battles.”

Remember the great word of the Lord to Jehoshaphat: “The battle is not your but God's.” He was in a war forced upon him. He was unprepared. He was sorely beset but he did the wise and important thing. He looked unto the Lord. He had been asking God to help him. God spoke thus to him: “I want you to cooperate with me. The battle is mine and the victory is mine. I will uphold you with the right hand of my righteousness.” And in our modern world, it is as true as it was then, that “the angel of the Lord encampeth round about them that fear (reverently trust) Him and delivereth them.” God speaks to us from His Word in this hour:—“Fret not thyself because of evildoers . . . for they shall soon be cut down like the grass and wither as the green herb. Trust in the Lord and do good; so shalt thou dwell in the land . . . Delight thyself also in the Lord; and He shall give Thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass.”

The nation's invisible resources! Our spiritual resources!

God's infinite and available resources!—to all who put their trust in Him. And behold, round about us, horses and chariots of fire!

THE HOUR OF DECISION

S. EDWARD YOUNG

Phil. 3:1-14.

IN A WORLD of conflict, on many far-flung fronts, let us think about the fundamental and decisive battle of our age. That battle is less obvious than we may think it to be.

We understand the nature of that battle when we remind ourselves that a symbol of a thing is not the thing itself. The flag stands for the country but it is not actually the

*Presbyterian Church
Troy, New York*

country. The cross in our chancel stands for the Christian faith, but the Christian faith itself is not a thing of wood but of interior attitudes in human hearts, beliefs, loyalties.

So, too, while sometimes men come to symbolize for us an ideal, a philosophy of life, a cause, they are not these things themselves. St. Francis is forever symbol of boundless love, but that kind of love was here in the world long before St. Francis and it lives on in the world long after him. Jefferson symbolizes democracy, but the actuality of democracy is far broader and deeper than the man.

We speak about the symbols of the good things in this world. But the same holds true of the evil in it. Machiavelli stands forever symbolic of ruthless power politics, but the actuality of such power politics is wider in its scope, more menacing and dangerous than the human symbol of it. While Hitler symbolized the evil, the destructive forces, the materialism and godlessness of his age, the actuality of these things is a far larger matter and a far more desperate problem than the human being that symbolizes them.

One thing becomes evident. By coming to grips with symbols we do not necessarily come to grips with the things for which they stand. Build a taller flag pole, run Old Glory higher, let it wave more majestically than ever in the breeze, but that act in itself does not make America a greater America, a nobler more majestic America. It takes something more fundamental than building a taller flag pole to make a spiritually taller America.

Conversely—destroying a symbol does not destroy the thing for which it stands. Destroying Hitler and all his cohorts did not come to grips with the real problem of our age. It did destroy the symbol, but it barely touched the actuality for which that symbol stood.

In the second place, we get deeper into the understanding of the nature of the decisive battle of our generation when we remind ourselves that no age, no culture, is eternal. A. J. Toynbee, the historian, has said that there have been twenty-one civilizations in all, so far, of which fourteen are now wholly extinct. So the testimony of history is that a new age breaks upon the world. It comes with fresh creative power. It builds, it beautifies, it enriches and then its creative power begins to wane, degeneration sets in and the day comes when that civilization must give way to another. So flourished and then decayed Egypt, Greece, Persia and Rome.

Now it is easy to identify this age in which the world has been living for at least two centuries. It will be known as the materialistic age. An age when the best brains and the greatest efforts went into the discovery and application of the world of things. It was the age of test tubes, telescopes, microscopes, factories, ships sailing the seven seas in commerce and gigantic financial structures whose octopus-like tentacles stretched out to the four corners of the earth. As one has put it, "The ancient Greeks began with a world of things and rose to the mind (and soul) of man." Our age has reversed the process. It began with the mind (and soul of man — a culture inherited from the middle ages) and went back to a world of things.

Let us give this our age its due. It has opened up a new understanding of the material universe and its laws. It has built us comfortable homes and raised our standard of living. It has made of a far flung world one neighborhood with all the possibilities of that fact. We cannot live in a world of things and ignore the challenge and problem of things. The Middle Ages tried to do that. They studied man, his mind, his soul and his Creator—God and little else. They produced much that was fine in art, in philosophy and theology. But partly because they ignored the world of things, their creative spirit waned and the age itself had to give way to another.

But an age can become so preoccupied with material things, that eventually its creative spirit also dies. For reality is many sided. Things are a part of it — so are ideals, faith, and moral standards. Let any age give itself to but one side of reality and for awhile it produces much but eventually decay sets in.

So far we have been stating undebatable facts. I think, however, that we can take another step and say the stage of the materialistic age in which we are living now is not its creative productive stage, but its decaying and dying stage. The materialistic age is fast drawing to its close.

Consider that fact in the world of art which is often a kind of measuring rod of the vitality of an age. Art once meant the paint brush, uplifting and ennobling the hearts and minds of men. It meant Raphael's Madonna, Michelangelo's Sistine Chapel, Leonardo di Vinci's Last Supper, Rembrandt's Repose of the Holy Family. Aye, art dealt with themes of uplifting power, majesty, and beauty. Art today may possess greater technical perfection, may seem more life-

like, real, but for majestic soul-inspiring themes, it has substituted the sordid, the sensual, the cheap and mean. For Raphael, behold how we have substituted Dali. Have we not here a sign of an age whose creative spirit is running low?

Or consider literature. Writes Lynn Hough of modern poetry. "The new poetry is a poetry of disillusionment, futility and despair. It knows that it hates. It has discovered nothing to love. It makes an angry gesture as it goes shrieking away in the night and calls this gesture art." Just so—no Browning flashes across the modern scene.

Again, one critic writes in praise of a certain modern author. "If there is any writer in America today who can lay hold of mean people and mean lives and tear their mean hearts out with such appalling realism, his work is unknown to me." So the critic speaks in praise. My soul, to lay hold on mean people and mean lives as a subject for literature and to tear their mean hearts out with appalling realism as proof of one's literary ability, is not a cause for praise, but a terrible sign of the decline of literature. What kind of an age is it that substitutes for Dante and Milton, H. L. Mencken and Gertrude Stein, for David Copperfield and Pilgrim's Progress, The Plastic Age, Flaming Youth, Native Son, and For Whom the Bell Tolls. When literature turns from the beautiful to the sordid, from love to hate, from the divine in man to the mean and dirty in him, we sometimes call it realism. A truer fact is, that it is a sign of decay in the creative spirit of literature.

Or consider religion. Our generation has produced some excellent religions. It may forever be remembered as the generation that introduced the challenge of the social gospel into an individualistic, pietistic faith. Our generation has built magnificent churches, and millions of normal men and women have lead Christian lives to the best of their ability.

But one would hardly call the last two decades a spiritual era. Rather it has witnessed the defiance of morals and moral foundations. One recalls two lines from Edna St. Vincent Millay: "Safe upon the solid rock, the ugly houses stand. Come and see my shining palace built upon the sand." Even so such flippance concerning the solid foundations of life has characterized our generation. In rebelling against the sterner moral disciplining, enamoured of the gospel of don't repress yourself, the gospel of self expression no matter what the wreckage such

self expression makes, there has taken place a general deterioration of private and public morals.

Again we have allowed ourselves to become spiritually weak and flabby. We are told that the mother of Josiah Quincy, when he was three years old, used to take him from his warm bed to a cellar kitchen, where she immersed him three times in a tub of fresh cold water from the pump. It was a vigorous and not entirely commendable practice to be sure, but it seemed to have accomplished the purpose, for Josiah Quincy grew up to be a man of great fortitude.

Compare this story: An educator said recently to a mother, "Why don't you make Bill work next summer?" To which she replied, "He doesn't want to and if I insist I'll lose his love."

We can rejoice that the pampering attitude of that mother is becoming less typical now, than it was a few years ago. For what vigorous creative inner resources can a boy have who has been brought up that way?

That is the trouble with some of us. We were brought up that way. The slogan of our ancestors was "Pike's Peak or Bust," and out of the courage and fortitude of the spirit of that slogan they built a new nation. Too often that spirit has died in us and we have substituted for it "Safety first, comfort first, the line of least resistance first."

Put the matter in a nutshell. The most obvious fact about our materialistic age is that caught now in one of the greatest crises of history, its traditional resources of strength, science and industry, and easy morals that we mis-labelled liberal morals, these traditional resources of our strength are without an answer or a solution to our crises. Science is furnishing the weapons to prosecute war, but in itself it contains no solution for building a better world. Our industrial system is helping, but has in itself no foundation for peace. And easy moral standards give an inadequate basis indeed for an hour that calls for unselfishness, hardship, sacrifice. How deeply we are already feeling that we must go outside the world in which we have been living to build the foundations of the world of tomorrow.

See now we have not been discussing what is wrong with our generation merely for the sake of indulging in carping criticism and recrimination. We have discussed it so that we may clearly understand that we live at the end of an age whose creative spirit has run out. Every time an age draws to its close, all the

(See page 392)



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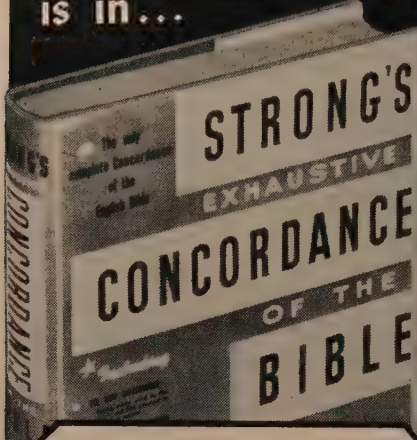
Text: Luke 2:14 — "Glory to God in the highest, and on earth peace, good will toward men."

WHAT are we to make of Christmas this year? How can we sing "On earth good will and peace" in such a world as ours? It is easy, of course, if we just ignore the world and treat the Christmas story as a kind of pleasant myth. It will enable us to escape for a little from the harsh realities of life. There are those who "enjoy" a Christmas service much in the same way as they enjoy a pantomime. It represents for them an escape into a world of agreeable phantasy. It gives them a refreshing—even if very temporary—change.

But that doesn't help much, does it? Besides, if there is any point in the Christmas story, it lies just in this, that it tells of God facing the hard, stark brutalities of the world. It was not a particularly nice stable in which Jesus chose to be born or a very peaceful age or a happy country. Yet He did choose there and then to be born—not once upon a time in a Never-never land, but in Bethlehem of Judea, in the days of Herod the King. This has every appearance not of phantasy but of down to the earth—literally down to the earth—realism. If God thought that the angel song was relevant at such a time and in such a place we are hardly justified in assuming its irrelevance for us. Let us not then run away from reality to the Christmas story. Let us rather run towards reality—in all its stark, harsh desperation—with the Christmas story in our hearts and on our lips. Let us take the evening paper with its headlines of war and war preparations, with its screaming news of hate and fear and murder and cruelty and wrong and ask if the Christmas gospel has anything to say about it all. Let us confront the headlines of the news with the headlines of the gospel.

The first conclusion to which we shall be apt to come is that the Christmas message of peace and good will has no real relevance in such a time as ours, except perhaps as a might-have-been. There is no sign of peace and little evidence of good will. The angels were wrong, it would seem. If Christ meant to inaugurate a period of perpetual peace on earth, then He has had no sort of success. Christianity has failed. Nor does it help to plead that it has never been tried. Part of any good doctor's duty is to induce the patient to follow the course of treatment he prescribes. It is non-

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ense at any rate, to speak of the gospel as a kind of patent medicine. It is not a prescription or an experiment. If it is anything, it is a fact. Has this fact had any effect on the real world? Has the coming of Christ brought peace on earth and good will?

Even if at first glance the answer might seem to be "No" that it has had some effect few will deny. In the sphere of personal relationships, for example, the number of estranged friends and relations who have been reconciled at Christmas is legion. Moreover, nearly every good cause in the world looks for its support to Christian people moved by the Christmas spirit. Almost every movement for the alleviation of human misery—the abolition of slavery, the relief of the sick and the protection of women—owe their origin to the heaven of the gospel. In the sphere of child-life especially, the fact of the coming of Christ is a child has had a powerful influence. Albert Schweitzer in Africa had to fight to prevent twins from being destroyed at birth, and John Foster tells that in parts of China a baby girl born to a poor family is simply "put out." Such things once taken for granted are unthinkable for those who have ever heard of Christianity.

There has even been some modification of the worst features of war itself. In the last few Wars every nation agreed—in principle at any rate—about the humane treatment of prisoners-of-war—a great advance even on Old Testament times. Poison gas was not used in the Hitler War although every belligerent country had stocks of it. Some respect is shown to the Red Cross—a significant symbol.

Moreover, there has been created a bad conscience about war in general. No nation now blatantly advocates it as an instrument of policy. It is realized that peace is right and we all feel uneasy about even the most "just" war. If all that, and much more, has been accomplished by the impact of Christ on the consciences of men, it is fair to hope that the day may dawn when war itself will be only a mocking memory.

Ah! but when? What of us and of our children in this atomic age when our homes and women-folk are as likely to be victims as fighting men? If peace on earth be present only as a faint hint, if it is to come only in a thousand years, what use is it to us as our hearts contract in fear and pity? Besides, is there time? Can the world, as we know it, last that long? Despite the amelioration of the behaviour of the nations at war in some directions, war has become a global thing, of terrifying frequency. The race with disaster is on and we want to



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Think of it in this way. There is peace in heaven. There is war on earth. Why? Is not this the reason? In heaven all worship and adore the Eternal God. He is the center of every heart and life. They agree because they agree in giving God the first place which is His right. On earth there is war because men worship themselves. So long as you are your god and I am mine, there can be nothing but dispeace, war to the death between us. Gods never could agree.

So long as my class and its interests come first with me, the class war will not end. So long as it is my country, right or wrong, strife and bloodshed shall not cease from the earth. When in olden times the rightful king was banished, it was not long before civil war broke out between the competing usurpers to the throne. The world is in a state of perpetual civil war because we have banished the King of all the earth and each of us seeks to reign in His stead.

So it was. So it must ever be had not One come from heaven whose joy it was to do the Father's will; who did not waver in His allegiance or falter in His obedience even when the shadow of a Cross loomed near. "Nevertheless not as I will but as thou wilt." So the peace of heaven came to earth in a single human life and the tragic tradition of man's self-centredness was broken. One life was lived and one death died to the glory of God in the highest and in one human glory was a peace that could not be taken away.

So was planted on earth the mustard seed which shall grow till its blessed shade covers all mankind. So was pioneered the way which you and I may find through Christ, the way to peace of heart in submission to the will and purpose of God in a life lived to His glory. As that peace comes into our hearts this Christmas it will spill over into our homes, and amongst all about us in our distressed world. As Christ, born anew in our hearts, drives out self, we shall have—amidst all outward distresses—the peace that passeth all understanding. So we shall be enabled to do as much as in us lies to bring to full fruition even here on earth, in this our day, the peace which the angels promised so long ago.

The second part of our text is dependent on the first part, for it is only as we give glory to God in the highest that we can look for or expect on earth peace, good will toward men

—Expository Times

ILLUSTRATIONS

The Length of the Hour

Text: Isaiah 26: 3—"Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Time is not ticks on a metronome. It is brief hours, dragging minutes and long, long seconds. There is the waiting in a hospital corridor, or at the back of a church, or on the sidelines of a football field, or—in the boss' outer office, a foxhole in Korea just before dawn, the foot fall of the postman after a son has been reported "missing" in action. There is the waiting for daybreak on Christmas morning!

Those are all periods when time stretches out and seems never to end, because we who wait are uncertain of the verdict at the end of the hour.

THEN there is the first dinner after you came home from war, or you sit in the audience while a son is awarded a diploma, or you put out the finishing touches on a sailboat you built, or you hang the final ornament on the Christmas tree for your five-year-old, and test the string of lights which you know will bring the glow of heaven into small child's eyes, or you glide down in the street in an hour-old new car—these are the things that make time jump into history, like telephone poles seen out of the window of a speeding pullman.

Time is not a mathematical affair that clicks off the minutes, the hours, the days, weeks, months and years you have left or those you have already known. Time is something quite different; it is a rhythm which is always *too fast* when you look back, and forever *too slow* when you look ahead. How can we temper the rushing or hesitation of the hour in which we live? By trusting in God's love and guidance, keeping in mind that "all things work together for good to those who trust in the Lord."

The Game of Living

Text: Luke 18:9-25—"Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

Many things in life do not give us any choice, we have to do them, whether we wish to or not; they are shoved right at us, and we can't skip them. But there are more hours in the 24-hours of each day when we have a choice of doing, or not doing—that is, we have free choice, about our work, our studies, our

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play, and most important our association with others. We can do the kind thing, the extra courtesy, the thoughtful thing, or we can do just what is required of us.

Some years ago, a boy came to this country from Denmark, who had a very hard time the first few years he was here. He finally got a good job; he became police reporter on the New York Tribune. Here he learned that a great deal of the trouble the police were having with young people, was because children had no place to play, except in the streets. It wasn't his business to be concerned about the children, nor the trouble the police were having; his business was to report the news to the paper. He could have said, "This is none of my business," and it really wasn't his business to add many hours of extra work to his job, by starting a system of playgrounds throughout the city, so the children could grow up safe, healthy and free. Who was this Danish boy? Jacob A. Riis. Later in life, Jacob A. Riis said he got more pleasure out of that extra job he did for other people's children, than out of all the money he ever made.—*Luccock*

Medals or Man?

Text: Prov. 9:16-18 — "Stolen waters are sweet . . ."

There is a story of a Dutch army officer who appeared in public with his breast covered with medals.

"Where did you get all those medals, Colonel?" asked a friend. "Did YOU win some big battle?"

The officer pointed to the biggest, brightest medal of all, saying, "Dot's de first one, I got dot by mistake. Un I got all-de oders because I had dot one."

Witnessing

Text: Acts 1:8—"But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me . . . unto the uttermost part of the earth."

"During my early years in India, I spent several months in a village and gained only thirteen converts. I returned there two years later and found eight hundred converts. No missionary had been there since I left. Every Christian had been a witness for Christ."—*Bishop Thoburn.*

That is the way souls were won during the first century; that is the way they are won today.

Is Your God Big Enough?

Text: Daniel 6:20—"Servant of the living God, is thy God, whom thou servest con-

tinually, able to deliver thee . . .?"

Dr. J. B. Phillips has hurled an "atomic" book into the world—"Your God Is Too Small" (Epworth Press.) A Sunday School class asked to write out their ideas of what God was like wrote in effect that "God is a very old gentleman living in Heaven." "Your God is Too Small!" may be branded as shocking, disturbing, dynamic and startling, but it cannot be dismissed. Its declared purpose is to expose the inadequate conceptions of God which linger in the minds and hearts of professed believers.

If God is God, He's big and generous, magnificent, not shut up in any branch of society, any nation, nor in any church. No denomination nor individual church has a monopoly on God's grace, nor recipe for producing Christian character. God is not a managing director. To say that we cannot imagine a God of bewildering vastness giving attention to minute or microscopic detail in no way proves that God is incapable of fulfilling both functions. Neither is a *second hand* God adequate, nor the God of social leaders, or politically entrenched.

God must not be limited to any one phase of life, no section of time or locality. It is not physical size that matters; it is rather the immensity and broad sweep of the Creator's activity, love and power that we must try to comprehend.

Beauty, goodness and truth are clues to the nature of God; to worship, to love and serve implies a being with whom we can establish some personal relationship. Jesus calls him "Father!" If we can accept it as true that the whole power behind this astonishing universe is of the character that Jesus Christ could describe as "Father," the whole of life is transfigured.

Dr. Phillips reminds us, however, that God is not Father Christmas. We can never have too big a conception of God, and the more scientific knowledge advances, the greater becomes our idea of His vast and complicated wisdom. Yet, unless we are to remain bewildered, and give up all hope of ever knowing God as a person, we have to accept His own planned focussing of Himself in a human being Jesus Christ, who tells us, "He that hath seen me hath seen the Father."—C. Irving Benson.

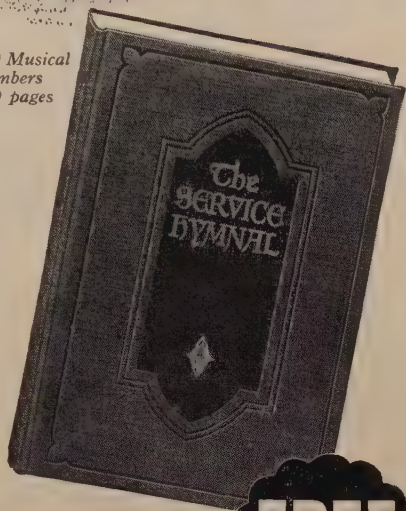
Good Tidings of Great Joy

Text: Matt. 1:21—"Thou shalt call his name Jesus, for he shall save his people from their sins."

During the years of the second world war, a message was sent to the home of a family in Michigan announcing the death of a young soldier in action, overwhelming his young wife and parents in grief. Some hours later, a message was received from the young soldier, bear-

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ing his own familiar salutation to his loved ones, and the simple word "Safe."

So great was the joy of the loved ones that they concluded to frame the soldier's message, and hang it where it would serve as a constant reminder of their joy in God's protection of their loved one, in the face of constant danger at the front.

Our Christian Churches throughout this land and over all the world are the symbol of faith and joy known by people throughout the length and breadth of the world, when true understanding came of the meaning of the coming of Jesus on that first Christmas night in the stable in Bethlehem. Those who understand and accept the coming of Jesus as the fulfillment of a promise want to be reminded of God's love continually, but they want everyone who will hear and see to be made aware of God's everpresent invitation to open their hearts to Him.

The Soul's Teething Period

Text: Mark 4:30-32—"Whereunto shall we liken the kingdom of God? or with what . . . shall we compare it?"

Souls Go Through a Teething Period! That statement startles you, doesn't it? You are accustomed to thinking of your body as being born incomplete. You accept, without question, the fact that a baby must grow teeth, hair, develop nerves, muscles, memory, caution, reflection and choice. But you never thought of your spirit in just that way—that souls as well as jaws must go through a *teething period!*

Yet how much easier it is to understand life—Your own and everyone's else—when you think of it in that way. What a different understanding you have of your own restlessness and the other fellow's revolts! Hitherto you've thought that rebellious people should be punished as you, yourself, have been punished.

But should growth be punished? Is growth a crime?

All these struggles and protests—these experiments—these mystifying uprisings and even stranger surrenders—it's all a part of the process of growth. But society—still savagely ignorant and stupid—sees in it only mischief and menace. Instead of praising and encouraging the questioning child, the experimenting man, the rebellious woman, we view them with suspicion, anger or downright fear. Instead of saying—"Go on asking! Go on reaching!" we thunder warnings or call for cops.

So the struggle for completion turns in instead of out . . . is repressed instead of expressed . . . becomes a source of infection instead of inspiration. Why is a neurotic? That's why.

Study the floor plan of your life. Trace out the dark, unaired rooms where desire lies rotting . . . the sealed runways which have become cul de sacs because society did not understand that the soul must complete itself as well as the body.

—Elsie Robinson

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Open Your Hearts

Text: Luke 2:7—"There was no room for them . . ."

A young German soldier posted at a sentry-box before the barracks, heard the hoof-beats of his captain's horse on a dark and dreary night. The soldier rushed forward, offered his salute, and waited for the command of his captain, who called out: "Of what use to me are your tokens of respect this dark night? Open the gate, so that I can ride in."

Here is a lesson for modern Christians. Of what use is all the preparation, gift buying, tree trimming, if we fail to open the door of our hearts to let HIM in?

BOOKS

ESTABLISHING THE CONVERTS, by Arthur C. Archibald. Judson Press. 708 pp. \$2.00.

Dr. Archibald has given us a very worthwhile book on practical pastoral problems and procedures. Its eleven chapters deal with basic aspects of church life as experienced today in any congregation. The author brings into play a fine background of firsthand knowledge of what works and what needs to be done. His approach is suggestive and experimental and any pastor will be greatly benefited by reading what he has to say.

When the author discusses the task of the church from the standpoint of the convert and new member, he is full of many provocative ideas. "The convert comes expecting," "He worships and stands fast," "He shares and is enriched," "He witnesses and is identified," and "He grows and is glorified" are some of the chapter titles indicating the areas he seeks to explore. There are at least a half dozen tried and proven ideas for ministering more effectively to the growing church, and any pastor will be the better ordered for his task by reading such proposals as "The League of Worshiping Youth," for capturing young people to church attendance; "The School for Christian living," for stimulating fresh interest in present-day problems and trends in home, church, community, and world; "The Group Plan for Maintaining Fellowship," for avoiding the drastic losses through inactive members. These and numerous other methods and plans are brought forward, rich with promise for the pastor and church courageous enough to fulfill its ministry.

—John W. McKelvey.

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HERE IS MY METHOD. The Art of Sermon Construction, 'edited by Donald MacLeod. Revell. 191 pp. \$2.50.

Thirteen preachers here answer the question of sermon construction, among them Henry Sloane Coffin, Clarence Edward Macartney, Harold Cooke Phillips, John A. Redhead, Jr., Ralph W. Sockman, Lynn Harold Hough—all known throughout the English speaking world. Even the experienced sermon-builder will find this book refreshing and helpful; to the beginner it should be a "must."

A LAMP UNTO MY FEET. Guidance for Every Day by Wallace Fridy, Abingdon-Cokesbury, Pocket size 199 pp. \$1.25.

The author is pastor of Bethel Methodist Church, Spartanburg, South Carolina, and this volume of 48 devotions is made up of selections of the best of his weekly columns in the *Spartanburg Herald-Journal*. He calls these devotions "helpful suggestions for everyday living" and his practical view of life is reflected in these quotations: "It is when we are broken in spirit and humble of heart that God can come in and uphold us," "What the world needs today is not more 'fault-finders' but more 'appreciators.'" Both the size and practical, every-day approach to life's problems by the author will make this a good "companion" book for any young or adult reader, but it will be a priceless gift to students, servicemen, salesmen, teachers, group leaders.

THIS IS THE LIFE, by H. W. Gockel. Concordia 96 pp. \$7.75.

Small, trim, pocket size, **THIS IS THE LIFE**, is as is said on its jacket, "something definitely different." "It is a new approach to the problems of presenting the truths of the Christian faith in the idiom of the day."

Pastor Gockel had those outside of the church in mind as he wrote the eight sprightly chapters which make the book, but those of the church will derive themselves much of high inspiration and strength who pass it by for that reason, for its pages are replete with emphasis on the blessings of the life which has found pardon, peace, purpose, and power, in the Gospel of Good News. "You Can Live Above Your Circumstances," "You Can Tap The Real Source of Spiritual Power," "You Don't Have To Run Away From Yourself," "You Can Find Something To Live For," "You Can Start Living On Your Surplus," "You Can Get Rhyme and Reason Out Of Your Life," "You Can Do All This—If," and "The Proof of the Pudding," are the chapter titles and they point up the high value it possesses for practically every type of pastoral visitations. You will delight in it.

OUR CHRISTIAN DEAD THEY LIVE FOREVER, by Clarence W. Kerr, Cowman, 114 pp. \$1.50.

This volume of seven chapters, listed below, will be helpful and welcomed by pastors who are called upon to minister to the bereaved, and preach funeral sermons, as well as those who mourn the passing of a loved one.

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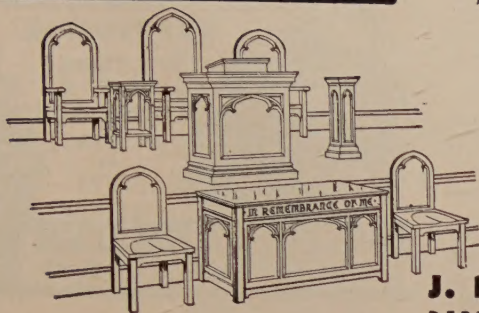
1. Why Did They Die?
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oved ones will find hope and consolation to replace
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HIGH COUNTRY. By Alistair MacLean, Foreword by
Henry Sloane Coffin, Scribners, 256 pp. \$2.50.

The statement on the jacket, "The secret of a happy
life revealed in the basic simplicities of the Christian
faith," prepares the reader for the devotional angle
at its best, found in this excellent and appealing
volume.

When the author says, "... the heart and core of
what is written here is this: that the business of liv-
ing up to one's aspirations is an intensely difficult
affair, but achievable when we avail ourselves of
Divine resources," and quotes a woman of the Gaelic
race as saying, "I know the secret of happy living.
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in port," that you will find in this volume some gems
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"The House That Smiled At the Storm."

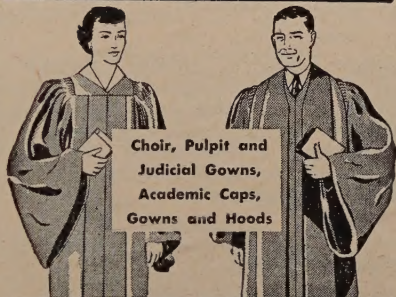
We venture to assure any reader fortunate enough
to have access to "High Country" that its message
will develop soul-armour and the ability to accept
life today, as it is, with serenity and calm.

**THE TITHE, THE MINIMUM STANDARD FOR
CHRISTIAN GIVING,** by George A. E. Salstrand.
Baker. 56 pp. \$.85.

The author sets forth in this little book an argu-
ment for the tithe, supporting its practice by the
record of ancient peoples and the instinct within the
human heart to acknowledge the sovereignty of God
over all of life.

In nine chapters, he covers the whole subject in a
thorough, fact-finding style. His review of tithing in
the Bible produces the scriptural references, in both
law and example. After his summary of the rule and
procedure of tithing in the Old and New Testaments,
he goes forward into the record of the Church Fathers,
from Clement of Alexandria to Chrysostom. Finally he

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presents practical reasons for tithe-giving and asks and answers the question, "Is the tithe the minimum standard?"

The book is best read as a study-book on this important phase of Christian discipleship. It is not intended to be inspirational in character, otherwise it would have dealt at greater length with living examples of the blessings that accrue to those who diligently and religiously acknowledge that "The earth is the Lord's and the fullness thereof, the world and they that dwell therein."—*John W. McKelvey.*

THE CHRISTIAN DILEMMA. Catholic Church: Reformation by W. H. Van De Pol, D.D., Translated by G. Van Hall, Ph.D. Philosophical. 299 pp. \$4.75.

This volume of eight chapters aims at a determination, in as exact and unprejudiced a manner as possible, of the facts of the present-day situation within the Christian churches. The author's deep insight into the nature and source of the divisions in Christendom is as striking as his calm and charitable attitude towards those who vary from him in their convictions. Dr. Van de Pol is now professor at Nijmegen University in Holland, and says in his 7-page introduction: "In preparing this edition for publication in English, I have practically rewritten the last hundred pages of the Dutch version in order to bring them up-to-date. I have added also an Appendix on the cardinal difference between a word-revelation and a reality-revelation, and trust that I have thus been able to add much to the usefulness of the work for English readers.

The chapters are: 1. Absolute Character of the Revelation of Christ. 2. Catholicism and Protestantism. 3. Content of the Faith. 4. Psychological Obstacles. 5. The Church and the World. 6. Anglicanism. 7. Ecumenical Question. 8. The Catholic Church and Ecumenical Movement. Appendix, Faith and Reality in Reformed Protestantism.

Hour of Decision

(Continued from page 380)

things that are now wrong with us, have been found wrong with the people of that time.

All we are saying is that our fundamental battle is to wrest from this hour of decay a new creative spirit.

We are not about a defensive war at all, a war to preserve things as they are. We are engaged in a war far beyond any military conflict, a war not to gain back yesterday, but to win a different kind of world than we had yesterday. The first place to start winning this the decisive battle of our generation is within our own hearts.

A man can be a citizen now of one or the other of two worlds. He can be a citizen of the world of yesterday, living the same way as he did yesterday, doing the same things, worshipping the same gods. He can do that and be a citizen of an era that is dying. He is not much help in an hour like this. For a world that is dying, whose creative spirit has run out, fighting merely the symbol of this

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decay, is to be about a hopeless and futile business.

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Only one course in this hour of decision carries any hope at all. The course that is the consequence of a man making this high promise. Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark.

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